

THE
Christian Ministry
OF THE
Church of ENGLAND
Vindicated and Distinguished
FROM THE
Antichristian Ministry
OF THE
QUAKERS.

CONTAINING
A Brief Reply to a False and Foolish Li-
bel, stiled, *A Letter to the Clergy of the Diocese of*
Norfolk and Suffolk, &c. by a Nameless Author,
yet a pretended Member of the
Church of ENGLAND.
WHEREIN

His Folly is Detected; His Lies Confuted; His
Weakness Discovered; and his Malice Reproved.

By a Member of the Church of England,
FRANCIS BUGG.

*That we henceforth be no more Children, tossed to and
fro, and carried about with every Wind of Doctrine,
by the Sights of Men, and cunning Craftiness, where-
by they lye in wait to deceive. Ephel. 4. 14.*

LONDON, Printed for the Author : And are to
be sold by J. Robinson at the Golden-Lion in St.
Paul's Church-Yard. And H. Rhodes at the Star
in Fleet-Street. 1699.

Advertisement.

Whereas the Sheet, intitled, *A Letter to the Clergy, &c.* is to my certain Knowledge universally spread in *Oxford, Wickham, Ipswich, Colchester, Bury, Cambridge, Norwich, Lyme, Ely,* and divers other Parts of the Nation, to the great Scandal of the Church of *England*, and given *Gratis*, (they having a common Bank for that and every such Purpose) into the Hands of Gentlemen, Tradesmen, Inn-keepers, Hostlers, and others, to the great Prejudice of common Christianity, and is a cunning Stratagem, devised, and set on foot by the Arch Emissaries of *Quakerism*, under the Vizor of a Member of the Church of *England*, whilst there is great Reason to believe him to be a real *Quaker*; whose Principle and Practice hath been to Lie, Dissemble, Forge, and Subscribe, without the Consent of the Parties, as *Anne Dacrya*, (a Member of that Schism, and now in their Unity, and a Writer and Defender of their Heresie) hath shewed. These are therefore to give notice, That any Persons, zealous for our Holy Religion, may have this Book ready stitcht for 2d. per Book, if they will buy 25, 50, or 100 together, at Mr. *Janeway's*, Book-binder, next Door to *Child's* Coffee-House in *St. Paul's Church-yard, London*, In order to a Universal Discovery of this Hermaphrodite in Religion, who lies sculking behind the Curtain, stinging like a Serpent; whose Throat is an open Sepulchre, whose Mouth must be stopped, and Folly manifested, lest the uncircumcised Triumph over the *Israel* of God.

The

The Preface to the Reader,

Christian Reader,

THE Apostle, St. Paul, writing to the Ephesians, gives them many Precepts, and sound Exhortations, in order to the building them up in their most holy Faith; amongst which, this to me seems not the least, cap. 4. v. 14. That we henceforth be no more Children, tossed to and fro, and carried about with every Wind of Doctrine, by the Sights of Men, and cunning Craftiness, whereby they lye in wait to deceive. Again, writing to his Son Timothy, he seems to inculcate the same over again, foretelling what should come to pass. 2 Tim. 3. 13. But evil Men and Seducers shall wax worse and worse, deceiving, and being deceived. It's true, no Man can deceive another, but he deceives himself; yet such is the Influence, that Interest, and the Love of the World, have upon the depraved Nature, and ambitious Desire of some Men, that they will use all the Sights and cunning Craftiness they can, to deceive others: And when one Engine will not do, they'll try another, as we see by the Quakers, who by their Sights and cunning Craft, have deceived Thousands, under the Pretence of their Seeming Sanctity, and Pharisaical Demureness, as well as by their Books, which they generally pretend to be given forth by the Holy Ghost, from the Mouth of the Lord, and by the moving of the Eternal Spirit, and as such, to be of greater Authority than the Bible, as G. Whitehead teaches in his Book, Truth defending the Quakers, p. 7. And thereupon they read their Epistles thus wrote, in their Meetings, as the Word of God, whilst they never read one Chapter of the Bible in their Meetings: I say, by these their Wiles and Sights they have caught Thousands of unstable Souls, but thro' much Labour and Pains by my self and others, there has been such a Discovery made of their Books, and the Blasphemies and Corrupt Doctrine contained in them, that now their very Ringleaders themselves have refused either to own or disown them, or the Doctrines contained in them; by which many of their Hearers begun to question the Pretensions of their Leaders, and many are come off from them, and have been Baptized into the Christian Faith, by the Ministers of the Church of England; and now they have started a new Gain, and used another Slight, and cunning Piece of Craft, whereby they watch all Opportunities to deceive the People; namely, to put forth a printed Sheet, under the Disguise of a Member of the

The Preface to the Reader.

Church of England, with a Design to abuse her, and to deceive others, as the following Discourse will shew; and whereby we may see they grow worse and worse; and this the Apostle foresaw: And therefore, like careful Watchmen, gave us warning of them, as in the Places above-cited. To which, let me add St. Peter's Propheticall Care, Admonition and Caution, 2 Pet. 2. 1, 2. But there were also false Prophets among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them: And bring upon themselves swift Destructions; and many shall follow their Pernicious Ways; by reason of whom, the way of Truth shall be evil spoken of.

Now how far these and other of the like Truths, (left upon Record by the Primitive Inspired Pastors and Teachers of the Doctrine of Salvation) are verified in our Days, may be seen, and ought to be more laid to Heart by us, than I fear we do: For it hath been manifest, and clearly proved, that the Quakers, above all others, that I am sensible of, are the very Persons that deny the Lord that bought them, and shed his most precious Blood for them; were they but willing to accept of so great Salvation on Gospel Terms. For says W. Penn in his Serious Apology, &c. p. 146. That the Outward Person that suffer'd (at Jerusalem) was properly the Son of God, we utterly deny, &c. Here then we see the Holy Apostle St. Peter's Words fulfilled; for he or they that deny him that suffered at Jerusalem upon the Tree of the Cross, to be the Son of God, I do affirm he or they, whoever they be, deny the Lord that bought them, and will bring upon themselves swift Destruction; yea, and as many as suck in the Poison of their Doctrine, unless they repent thereof. But W. Penn avouches the same in his Christian Quaker, and his Divine Test. &c. p. 97, 98. and in many other Places. See also Il. Pennington's Book, A Question to Professors, &c. p. 33. Now the Scriptures distinguish between Christ and the Garment he wore; between him that came, and the Body in which he came; between the Substance that was veiled, and the Vail that veiled it. There was plainly He, and the Body in which He came. There was the Outward Vessel, and the Inward Life. This we certainly know, and can never call the Bodily Garment Christ, but that which appeared, and dwelt in the Body.

Again, see W. Bayly's Work, p. 300, 307. quoted at large in my Book, The Quakers set in their true Light, &c. p. 43.

Whereas

The Preface to the Reader.

Whereas W. Penn denies the Person that suffer'd at Jerusalem to be the Son of God; as above-quoted, and If. Pennington tells you, they can never call him Christ, only something that was within him, &c. this W. Bayly he makes the same Distinction, and therefore to shew, that these Quaker-Teachers deny the Lord that bought them, and bring in damnable Heresies, I shall in Two or Three Instances shew, Mat. 16. 13. Whom do Men say that I the Son of Man am? v. 16. Thou art Christ, the Son of the Living God. V. 17. Blessed art thou, Simon Bar-jona; for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven. Read also Acts 5. 30, 31. The God of our Fathers raised up Jesus, whom ye slew and hang'd on a Tree; him hath God exalted with his Right Hand to be a Prince, and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins. Cap. 2. V. 36. Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye slew and hang'd on a Tree, both Lord and Christ.

Now I would ask the Quakers whether their Light within, which they call Christ, was ever hang'd on a Tree, run thro' with a Spear, &c. Thus much then to shew, that the Quakers are the very Men that deny the Lord that bought them, and that have brought in Damnable Heresies; who by their Sights and cunning Craftiness, lye in wait to deceive; and the way to keep their People blind, is to prepossess them against the Scriptures, (which I think they have more than sufficiently done, by calling them Death, Dust, Serpents Meat, Beastly Ware, and the like Contemptuous Names :) For should they read St. Luke 2. and the Evangelists thorowly, and the Acts of the Holy Apostles, and their Epistles, they would soon find that the Person that suffered on the Tree of the Cross at Jerusalem, was the Son of God, and the Saviour of the World, in Opposition to the Doctrine of all Jews, Mahometans, Deists, and Quakers. And thus I conclude this Head, referring the Reader to my Pilgrim's Progress, &c. p. 150, to 174.

Finally, I heartily recommend to the well-disposed amongst the Hearers of the Quakers, the frequent reading of the Holy Scriptures, and other good Books, for their Information and Instruction: For as Ignorance cannot be the Mother of Christian Devotion, neither will it be any Excuse in the great Day of Account, especially when we consider the Means of Knowledge is so plentiful in this our Christian Nation. Wherefore read 2 Thes.

1. 8. How that God will take Vengeance on them that know him

The Preface to the Reader.

him not, as well as on them that obey not the Gospel of our Lord and Saviour Jesus Christ; and the Prophet Isaiah 27. 11. complained, saying; It is a People of no Understanding, therefore he that made them will have no Mercy on them, and he that formed them will shew them no Favour, &c. How then should this encourage you to read some other Books, besides those of your Friends? What if your Teachers frown on you? And what if they set your Fathers and Mothers, your Wives and Children against you? First, Do your Duty to God, and next to your several Relations: But you that are Masters of Families, God expects more of you than of others; He hath made Man chief Ruler in his Family, and put all in Subjection to him: Sarah was a good Woman, she obeyed her Husband, and call'd him Lord: And Num. 30. his Sovereignty over his Family is Confirmed and Ratified by the Apostles; but your Teachers have set your Wives at Liberty from this Duty, so that I know whenever you turn your Faces to Sionward, and begin to embrace the Articles of the Christian Faith; to read Books wrote against the Quakers, to consider, and see whether it is so, as is reported: I say, when any of you come thus to examine, and see for your selves, you will have hard Work; but then, you that have good Wives, they will be as Solomon says, Prov. 12. 4. As a Crown to your Heads: Yea, as both Shield and Buckler against all your Enemies: But if otherwise, she'll be as Rottiness to your Bones, which causeth a Stink and Noisom Smell: She'll not only watch for your Halting, but be glad to discover all your Humane Frailties, or any Personal Fault she can find, and all to gratifie your Leaders, who then will turn your Implacable Enemies: But still keep you steady, and do your part, and God will clear your Innocency; but this let me advise too, as one that has gone before you; you must cast down your Crowns, and be willing to be accounted as the Dung of the Earth, and as the Offscouring of all things; and that where your Mercenary Teachers can prevail, you shall not have a Friend left you upon the Earth: But for your Encouragement in this your Progress, the Bible is full of Instructions, and many other Books, to which I refer you; and I pray God to discover to you the Sights and cunning Craftiness of your Teachers, whereby they lye in wait to deceive; that so you may shun their Snare, and escape their Net, and fly for your Lives, and come forth of Babylon to the Land of Canaan, which flows with many good things, which you neither know, nor are yet acquainted with.

*The Christian Ministry of the Church of
England, Vindicated and Distinguished
from the Antichristian Ministry of the
Quakers, according to that Text, Ye
shall know them by their Fruits.*

I Have seen a Printed Sheet, by a nameless Author, stiled, *A Letter to the Clergy, &c.* by a [pretended] Member of the Church of England, and also observed how universally it is spread far and near, in all Towns where-ever I came, and how industriously it is as well dispersed, as espoused by the *Quakers*, and as I am told, read in their Meetings, which is more than ever they did a Chapter in the Bible. Thus do they, like the Revolting *Israelites*, worship the Works of their own Hands, and dance about this their carved Idol, as they did about the Golden Calf, *Exod. 32*. And as when I first saw it, I took it to be a Project of the *Quakers* forming, so I do still; and that not only by the Doctrine therein taught, the Dialect therein used, but knowing they can do any thing that may serve a turn; Subscribe Certificates, never handed by the Persons themselves, Alter, Add to, and Take from any Matter, whether of the Dead, or Living, either in Printing, or Reprinting; for their main Business and whole Study is, to

deceive the Nation, and to use those Slights, and cunning Craft, which the Apostles have given us Warning to be aware of; yea, they can Forge, Lie, Dissemble, and Act like Knights of the Post, under the Disguise of the most innocent Saints, and harmless Lambs, that ever the Sun did shine upon: But alas! all that I can say, and prove, as in my *Pilgrims Progress, &c.* will not satisfy them by this last Project, I mean their Letter. Therefore, as the Author pretends to be a Member of the Church of *England*, and have exposed the Clergy, therefore, unless I *Francis Bugg* can produce one of the Members of the *Quakers* Society, to testify against their Teachers, all is nothing, this is their new Project; and therefore, tho' the *Quakers* are ashamed to expose the Name of their Accuser, yet I am not; for 'tis *Anne Doctra* of *Cambridge*, an ancient and eminent Quaker, a Deaconess of the Order of *St. George Fox*, late deceased, as in some Letters to my self and Mr. *Crisp*, with their several Dates, and her Broadside printed, as recited in my *Pilg. Prog. &c.* p. 25, 58. *Jezebel Withstood*, p. 9, to 12. and other of my Books; all which, I hope, will humor the *Quaker's* Tool, and great Prop, to uphold their tottering Cause, p. 5. viz.

1. Because she writ thus in her Letter to me, dated the 6th. of May, 1683. Viz. *Dear Cousen Fr. Bugg, my true Love to thee:—I have given my Witness publickly against the Lies I found in Geo. Whitehead's Book—We have Knights of the Post amongst us.* 2. A-

2. Another, 26. Feb. 1682. Dear Cousen F. B. G. Whitehead have sent me one of his Books for me to read, and there is the old Money Story in it, with I know not what besides; I was asked by an honest Friend, if he (G. W.) was not a Jesuit? I answered, nay; it is not solid enough for them to own — There is pretty much airy conceited Stuff in it.

3. In her printed Broadside, stiled, The new projecting Formalist, &c. I know it is common (says she) with some of them in their Books of Controversie, to put the Names of such Persons as they account their Vassals, both to Certificates and Books *, sometimes without the Consent of the Parties, whose Names

* Why not then the name of a Member of the Church of England, in the room of a real Quaker.

are Inserted, and sometimes with Consent, thro slavish Fear, of having their Trades Obstructed and Ruined by Publick Defamations. Two Years ago I saw a small Book, worded by an able Penman, (G. W.) wherein was my Name, as a Witness, without my Consent, to Testifie more than was true, which I must disown: — Yea, a barefac'd Lie, and an undeniable Truth, so closely Interwoven, that it is not easily discovered — Their separate Men's Meetings have been the Nurseries of Contention, and I believe, the chief Cause of this long-grinding Persecution; (for this she wrote about 1682.) the Magistrates has upbraided me as one that adhered to them, looking upon those Meetings, as
more

* This Time will best demonstrate, if these Meetings and their Fund be not taken into Consideration.

more dangerous to the Peace of the Nation*, than our Publick Meetings; (with Doors open) separate Meeting have served to little Purpose, but to shelter great Bellies, obstruct Lawful Marriages, and to ingross honest Friend's Properties to themselves; — the most innocent self-denying People have been the Subject of their Clamorous Tongue, when the Loose and Vicious, the Covetous, Proud, Lying Hypocrites, have been covered and protected.

4. In a Letter to Mr. Crisp from Anne Doctwa, Sept. 20. 1682. Sam. Cater's Narrative is come out in Print—I suspect G. Whitehead to be the Author of it; Sam. is not Sophister great enough, to twist his Matter together so cunningly, either to make Truth go for a Lie, or a Lie go for Truth: It is part of a Letter I wrote to Sam. Cater, concerning my Cousen F. Bugg, wherein they have added a few Words, that quite alters the Sense of my Letter; neither have they put in the greatest part of it, which would have overthrown their whole Cause.

5. Again, That dated Feb. 13. 1682. viz. Sam. Cater (says Anne) is very angry, because I call him to an Account for bringing me in for a Witness in his Narrative; most of that he has written concerning me is false, but not all of it; he hath mixed a Lie and Truth together.

6. In

6. In another Letter to Mr. Crisp, Mar. 25. 1684. she thus exprest her self; Sam. Cater *has been lately with me, clamouring against F. Bugg and John Ainsloe; I have had a sharp Conference with him about his Narrative, wherein he has used my Name in Print, to justify him in his Contentious Pamphlet with F. B. about Money—I laid it before him smartly, before several Friends; he is very bold, and the most confident Liar that ever I met with; I laid the Record against John Ainsloe before him—also G. Whitehead's false Certificate about the (said) Record, in his Judgment fixed, that it is an abusiful Forgery; for some of those, whose Names are to the Certificate, absolutely disowns it, and say they set their Hands to none. It is very sad (said she) that Men should be so confident in their Wickedness.*

Now, by the Author of this Scurrilous Libel, under Consideration, he argues, in p. 5. that it was not the Disciples of Christ, and the Apostle Paul, that call'd our Lord a Wine-Bibber, a Friend to Publicans and Sinners, a Babbler, but his profess'd Enemies, the Scribes, Pharisees, and Unbelievers; and thereupon he drew his Conclusion, that the Ministers of the Church of England are not Christ's Ministers, and think this will affect their sacred Function, being thus charged by a Member of their own Church; then by the same Rule of arguing, this Woman was, and still is of their Communion; a Writer in Defence of them, and in their Unity: Therefore, I say, it must affect
[them;

them; and that she then spake the Truth, myself and many others are Witnesses of most of these things, or things equivalent; and were I to enlarge upon the Testimonies of *John Wilkinson*, *John Story*, and many other *Quakers*, who liv'd and dy'd *Quakers*, I could greatly enlarge hereupon: But I thought I had done, when I shew'd in *Jezebel Withstood* how this Woman wheels about; and to creep into their Unity, is become Scandalous, in her now writing, and with the Dog turns and licks up her old Vomit, which she spued forth many Years since, and when a *Quaker* too: But what is her Testimony, but this, that the *Quakers* Teachers are the most confident Liars, abusive Forgers, Jesuits, and Knights of the Post; that their Monthly, Quarterly, and Yearly Meetings, are Nurseries of Contention, who wickedly forge Certificates, and put the Names of their Vassals, and tame Slaves, to Books, without their Licence; or else, if they submit not to their Tyranny and Usurpation, they may expect to be ruined in their Trades and Reputations, which is most true; and that the most Innocent among them are the Subject of their Clamorous Tongue, whilst the Vicious, Proud, Covetous, Insulring Liars, are protected and encouraged; and if so, as so it is, and hath been, no marvel that the *Quakers* put out such a Letter to the Clergy, under the Mask and Vizard of a Member of the Church of *England*, and then send it up and down the Nation, to deceive the unwary Readers.

Besides,

Besides, the very Title of this Pamphlet discovers the Juggle, viz. *A Letter to the Clergy, &c.* wherein they are desired to challenge the Quakers *once more*; now *once more* implies, the Clergy had already, or first challenged the Quakers, when indeed the Quakers evaded my Challenge, and turned the Challenge upon the Clergy; yea, to any of their Cloth, as is plain from p. 50. and other Parts of the Quakers own Book, *A Defence of the People call'd Quakers, &c.* Printed 1699. all which I have made appear in my Book, *Quakerism exposed to Publick Censure, &c.*

But this their Falacy *once more* looks like the Forehead of John Feild, who I take to be the Author of a Letter sent me to *Milden-Hall*, at the same time that both Feild and I saw one another at the *Commons Lobby* every Day; namely, *March* the 31th. 1699. directed not to *Fr Bugg* the elder, but to *Fr. Bugg*, of *Milden-Hall*, that so it might come into my Son's Hand, and serve to set him against me; for Jesuit-like, their Work has been, not only to set the Clergy and all Mankind against me, but my Wife and Children: But I thank God my Son sees thro' many of their Jesuitical and Sly Insinuations; a few of his Words are as followeth:

F. Bugg, Any reasonable Man might think, that after thou hadst writ so many Books, to so little Purpose, thou shouldst forbear to write any more; for what Effect bath all thy Books had? — Except it be amongst those that are as
bad

bad as thy self, who do highly exalt and esteem them, and that for no other Reason, but that they are against those that have discovered and brought to light many of their Cheats, and evil Practices, which long lay hid in the Dark, whereby the Simple was deceived, &c.

And that this *J. Feild* does manifestly resemble the Author of the said *Letter to the Clergy*, he, like him, if he be not the very Person, subscribed his said Letter, *i.e.* Thus I subscribe my self, — refusing to write my Name at length, *J. F——d.*

Thus much then, *First*, to shew, That the Author of the said *Letter to the Clergy* may be a real *Quaker*, and probably *J. Feild* is the Man, because it bears his Image: *First*, In his Impudence, *Once more*: *Secondly*, From his Practice, in not writing his Name at length: *Thirdly*, in his Hypocrisie, to write to me at *Milden-Hall*, when he saw me every Day in *London*: *Fourthly*, From his Malicious End and Design therein, to sow Discord between me, and my Wife, and Children; all which are the real Fruits of a real *Quaker*, and not of a Member of the Church of *England*: And therefore, when I consider'd of the Evil which might ensue the spreading of this *Letter to the Clergy*, I spoke of it to several worthy and able Men, who thought it not worth the noticing; and then, tho' I once thought I had said enough to it in *Quakerism exposed*, &c. p. 12. yet I could not well pass it, but shew the World, by what Falacies *Quakerism* is supported;

supported; and now I shall proceed to shew, that the Ministers of the Church of *England* are Christ's Ministers, and that the Quaker-Teachers are Deceivers, and Antichristian Deluders, and that too by this pretended Member of the Church of *England's* own Method.

For having by this time shewed sufficient Grounds to believe, that the *Quakers*, who can thus forge, who thus can set their Vassals Names to Books and Certificates, and are the most confident Liars, even Knights of the Post, as asserted by one, and no small one neither, of their own Society, I hope it will not seem improbable, but that a *Quaker* may be the Author of this *Letter to the Clergy*, notwithstanding I have proved in *Jezebel Withstood*, that she is as great a Liar, Forger, and Knight of the Post, as any of the *Quakers*: For therein she is a right *Quaker*, and in her Element as brisk as a Fish in the Water; and therefore, as I said, I shall now proceed to prove the Ministers of the Church of *England* Christ's Ministers, and that by his own Method too, that so I may the better wound him with his own Weapon; and therefore, tho' he walk disguised, I shall draw my Bow at a Venture, not doubting but to shoot between the Joints and the Harness.

The Tree (says he, p. 4.) *is known by its Fruit.*

I read *Matth.* the 7th, that Christ himself gave us warning of false Prophets and Deceivers,

vers, which should arise, but by their Fruits; said he, ye shall know them; v. 15. *Beware of false Prophets, (said he) which shall come to you in Sheeps clothing, but inwardly they are Ravening Wolves:* V. 16. *Ye shall know them by their Fruits: Do Men gather Grapes of Thorns, or Figs of Thistles?* Now what is this, but to tell us, that in the last Times there shall arise, as in *Matth. 24. 24. False Christs and false Prophets, and shall shew great Signs and Wonders; insomuch, that if it were possible, they shall deceive the very Elect.* Such shall be their counterfeit Meekness, Gentleness, and outward Sanctity, as if they were the very Saints of the most High, when inwardly they are the veriest Hypocrites, Liars, Forgers, and wicked Imposters, that ever the World knew, as this *Anne Dower* (not an Unbeliever of the *Quakers* Doctrine, but one of their own Writers and Defenders of their Faith) hath shewed very plainly: And thus far, *By their Fruit you may know them.*

I come next to this Author's Method touching their Doctrine; for since I have undertaken him, I am willing to follow him into all his sculking Corners, and to trace him in his Bye-Paths, and shall at last challenge him into the open Field; and who knows, but I may bring him out at last; if not, I hope I shall discover his Night Walks, and Works of Darkness: But to his Method of Trial, see p. 3. where he cites Christ's Commission to St. Paul, *Acts 26. namely, To open the blind Eyes,*

to unstop the deaf Ears, to turn them from Darknes to Light, and from Satan's Power to God. But, Reader, he has left out great part of St. Paul's Commission, and therefore to his own Confutation let him look *p. Ibid.*— where he grants, That glad Tydings of Salvation is part of the Gospel, but there goeth several other Rights with it; which leave out any one of them, and it is no more the Gospel; than the Trinity is the Trinity, leaving out one of the Three Persons: Insomuch, that by his Practice in the Commission of St. Paul, above-cited, *Acts 26. 18.* he, Quaker-like, and therein the more like himself, has left out great part of St. Paul's Commission, as knowing it not agreeable to the Quakers Doctrine, Faith, or Principles; and therefore, to shew this sculking obscure Enemy to the Christian Religion, his Inconsistency with himself, I shall cite the whole Verse, *viz. To open their Eyes, and to turn them from Darknes to Light, and from the Power of Satan unto God: That they may receive Forgiveness of Sins, and Inheritance among them that are sanctified thro' Faith that is in me.* Now these Words, that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified thro' Faith that is in me, he leaves out, as a Sign it is not within the Quakers Creed, as anon I shall shew; and indeed, all the time I was a Quaker, I do not remember that ever I heard this whole Verse quoted, only the former part, as recited by this disguised Author,

to prove their Light within was Christ; yea, the whole and compleat Christ, as *Burroughs*, their great Prophet, teaches in his Works, p. 149. I will mention here but one Scripture more, which the *Quakers* pervert, and which I never understood, until I came to learn it of such, as this Sculking Adversary would defame; namely, the Ministers of the Church of England. It is *Rom. 10. 6, 7, 8.* So far they frequently quoted, to prove their Light within was the compleat Christ, and Righteoulness of Faith: leaving always out, so far as ever I remember, the 9th. Verse, *viz. That if thou shalt confess with thy Mouth the Lord Jesus: And shalt believe in thine Heart, that God hath raised him from the Dead, thou shalt be saved.* No, this Faith and Confession of the Lord Jesus, who was Born of the Virgin Mary, and his Resurrection from the Dead, is out of the *Quakers* Creed: And therefore, like this Enemy to Christianity, when he cites *St. Paul's* Commission, and leaves out that part, *Thro Faith that is in me*, so do the *Quaker*-Teachers leave out, *That if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart, that God hath raised him from the Dead, thou shalt be saved.* And thus, like Twins, begot by one Father, and brought forth by one Mother, the false Church or Synagogue of Satan, do this sculking Adversary agree in the Unity of the *Quakers* Doctrine, which still confirms me that he is a *Quaker* in Disguise: But to proceed, to discover by the Doctrine taught
by

by the Church of England, and the Doctrine taught by the *Quakers*, which of the Twain are Christ's Ministers; this is the Method he has proposed, and it is the Method I shall take.

But first let me observe to the *Reader* one Passage, wherein the *Quakers*, and this Corner Obscure Fellow, which they keep behind the Curtain, agree like Birds of another Feather, *viz.* Page the 7th. of this *Letter*, &c. and another of their Books, wrote by *John Fiddiman*, and others, p. 6, to 12. their Arguments are the same, and their Words almost *Verbatim*. The latter I have answered in *Quakerism exposed*, &c. p. 46. which Answer may serve for this also; but that I may shew the Nature of these Beasts or Birds of Prey, give me leave to shew their Complexion, that the World may judge whether they be not Twins, begot by one Father, *i. e.* The common Father of all Liars, and false Accusers, and brought forth by one Mother, *Mystery Babylon*, the Mother of Harlots. The Words are these, p. 7. *You charge the Quakers with Blasphemy, and is not that very Charge blasphemous, in saying, The Light within, as taught by them, leads them into these, and many more Errors? Is Christ the Author of Blasphemy? You have now charged it upon him (Christ) with a Witness—Who said, I am the Light of the World—So that, Sirs, you have not only charged the Quakers, but Christ too, as high as you charge them, &c.*

This then is the Member of the Church of England, that the *Quakers* so much boast of, and glory in, even by all Signs and Tokens, *John Feild*: For if they can do as their Sister *Anne Docwra* says they can, that is, Lie, Dissemble, Forge, and Act in the very same Strain, like Knights of the Post: Then are they fitly qualified to write any thing, and to bear any Name, whether Church of *England-man*, or *Quaker*, that suits best with their Interest; for they stick at nothing; and therefore I take the true Reason, why this Pamphlet is put out by the *Quakers*, under the Name of a Member of the Church of *England*, to be this; of late their own Books are (even by many of their own People) so loathed, because of the Lies and Forgeries, Errors and Blasphemies contained in them: That even the Teachers themselves are ashamed or afraid, or both, to own and defend them: Therefore they put this Varnish upon their Works of Darknes, as those false Coiners do; who, to cover their Brass, or other base Metal, cover and gloss it over with Silver, and then, for the present, it will pass with many; but this was soon seen, and discovered, and accounted to be not worth the noticing: But alas, such is the Stupidity of the ignorant Followers of the *Quakers*, and the cunning Craftiness of their Ringleaders, that it does great Hurt amongst them; and for their sakes, these Wiles of Satan ought to be laid open. But I commend *Father Penn*; he had more Wit in his Anger, than to recite the Clergy's

gy's Fifth Charge, as by them stated; he is not such a Fool; but do know, that the Light within, AS taught by the Quakers, leaves them without any certain Rule, and exposes them to those Errors and Blasphemies the Clergy charged them with, and many other Errors. And therefore, when he had Occasion, in their new sham Bristol Creed, to recite it, he politically left out the Word AS, and said, *The Light within us, taught by us*, seeming thereby to know very well, that the Light within, AS taught by them, did expose them, &c. But I having first replied to John Fiddiman, &c. who by the Sameness of the Arguments, seems to be the Author of this Letter, but I rather take it to be John Feild, for the Reasons given: And next, not only the Clergy, but my self have fully proved this Fifth Charge, viz. *That the Light within, AS taught by the Quakers, leaves them without any certain Rule, and exposes them to the recited Blasphemies by the Clergy; which was,*

I. Blasphemy against God.

II. Blasphemy against Jesus Christ.

III. Blasphemy against the Holy Scriptures.

I say, these things being first proved by the Clergy in their Book, *A Brief Discovery*, &c. and by me, by way of additional Proof, because one Book may come where another does not; and not only so, but from many Instances out of the Scriptures I have from thence shewed, that the Way, Manner and Method of the Quakers Teaching, is directly contrary to the Way, Manner and Method of the Prophets, Christ, and the Apostles, and all Christian Churches to this Day; but that I may, so far as I can safely pursue the Method directed to, by this obscure Author, I shall now proceed to distinguish between the Doctrine of the Christian Ministers of the Church of England, and the Doctrine of the Quakers, out of their Books, and so vindicate the one, and reject the other.

The Tree is known (says he) by its Fruit.

The Clergy's Doctrine.

They preach Faith in the Crucified Jesus, who was Born of the Virgin Mary, and with St. Peter they agree, who said, *Mat. 16. 16.* in Answer to the Question, which Christ put to his Disciples, *v. 13. Whom do Men say that I the Son of Man am? Thou art (said Peter) Christ, the Son of the Living God.* They agree also with St. Peter, *Acts 3. 13. In The*

God of our Fathers raised up Jesus, whom ye slew and hanged on a Tree: Him has God exalted with his Right Hand, to be a Prince, and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins. They preach and believe according to St. John's Gospel, John 5. 22. For the Father judgeth no Man, but hath committed all Judgment unto the Son. V. 27. And have given him Authority to execute Judgment also, because he is the Son of Man. And they Believe and Teach all other necessary Truths out of the Holy Scriptures, and have many Witnesses, that their Doctrine tend (to all who receive the Truth in the Love of it) to open their Hearts, and are thereby turned from Darkness, to the Light of the Glorious Gospel; and from Satan's Power, Reign and Government, to the Power, Providence and Protection of God Almighty, in order to receive Forgiveness of Sins, thro' a Sincere and Heartly Repentance, and an Humble Confession; and begging Pardon of the same, for the sake of Christ, our alone Mediator and Advocate, and thro' Faith in his Name. All this they Preach and Teach, according to the Holy Scriptures; tho' I grant, that where it is not mixed with Faith in the Hearers, there is no profiting to such; nor were they profited by the Sermons of Christ, or his Apostles, who did not believe, tho' they might receive the Lord's Supper, as Judas did, and be Baptized, as Simon Magus was: So that the Ministry is not to be blamed, in that such as resist the Truth, and rebel against it, are not profited.

The Quakers Doctrine,

They Teach, that the Person that suffer'd at Jerusalem was not properly the Son of God: That he was only a Vail, a Garment, a Vessel, &c. which they can never call Christ: That the Name [Christ] belongs to every believing Quaker, as well as to the Head: That all Power in Heaven and Earth is committed to the Light [Within]; and for this, they quote John 5. 22. They Teach, that the Son of Man was before the Incarnation: That they cannot pray for the Priests, but for their Destruction: That the Ministers that Preach Christ without, and bid People believe in him, as he is in Heaven above, are false Ministers: They teach likewise, that the Light in them is Christ, and that this Christ doth offer up himself in them, a Sacrifice to God, by which the Wrath and Justice of God is appeased:

They

They teach, that the very Christ of God is *Within* them, and that in them he doth *Intercede* for them: They teach, that upon, and for these Reasons, there is not that need of Publishing or Preaching the *Literal* Knowledge of Christ; for say they, the *Historical* Knowledge of Christ is believed by all sorts, pretending to Christianity; His Death, His Miracles, His Rising, His Ascending into Heaven. See *Quakerism Exposed*, &c. p. 55. *Sheep to the Parliament*, 1693. and my other Books, set forth these Proofs out of the *Quakers* most noted Authors, only I here abstract; for it is to shew the Tendency of their Doctrine, and wherein it differs from the Christian Religion.

The Clergy's Doctrine.

They teach according to St. Paul, *Phil.* 2. 10. That God hath highly exalted Christ, and given him a Name above every Name: They teach, that His Sufferings were Meritorious, and that the Sufferings of the Martyrs was the Seed of the Church: They teach, that the Holy Scriptures are the Word of God, and Rule of Faith and Practice to Mankind, and of greater Authority than any other Book: They Preach out of it to the People, according to the usual Custom of the Church, both Jewish and Christian, having the Example of Christ himself, *Luke* 4. *And as his Custom was, he went into the Synagogue on the Sabbath-Day, and stood up for to read, and there was delivered unto him the Book of the Prophet Isaiah; and when he opened the Book, he found the place where it was written, &c.* See also *1 Chron.* 34. 18, 19, 35. *Nehem.* 8. 1, 2. *Ezra* 1. 10, 11. They Teach and Practice the Commands of Christ, *Matth.* 28. 19, 20. *Go ye therefore, and teach all Nations Baptizing, &c.* *Luke* 22. 19, 20. *Do this in Remembrance of me.* When they pray, they say after this manner, according to Christ's Precept and Command, *Matth.* 6. *Our Father, &c. Forgive us, &c.* They Teach Subjection to Magistrates, according to *Muth.* 22. 21. *Tit.* 3. 1. *1 Pet.* 2. 13, 14, 17. *Rom.* 13. 1, 2, 3. Wives to their Husbands, according to *Eph.* 3. 22. *1 Pet.* 3. 1. *Col.* 3. 18. *Tit.* 2. 5. *Gen.* 3. 16. *Numb.* 30. And all other Christian Duties; and this I take to be a Proof of their Ministry.

The Quakers Doctrine.

They teach, that the Name Christ belongs to every Believer, as well as to the Head; utterly denying the Person
B 4

that suffered to be the Son of God: They teach, that the sufferings of the *Quakers* in this Age are Greater, and more Unjust, than in the Days of Christ and his Apostles, and Martyrs, or any time since: They teach, that the Scriptures are not the Word of God, nor Rule of Faith and Practice; and that it is Conjurat[i]on to Preach out of them; and that they are Death, Dust, Serpents Meat, Beastly Ware. They question whether *Moses* or *Hermes* was the first Author of them; and teach, that what good Men spake was ill expressed, what wise Men spake was ill applied, and that what the true Prophets spake was false, and what the false Prophets spake was true, at least some of all these four Instances, which tend to overthrow the Divine Authority of the Scriptures. See their Book, *The Quakers Refuge fixed*, &c. p. 17. They also teach, that what they Speak [or Write,] from the Spirit of Truth, is of greater Authority than the Bible: They teach, that no Command in Scripture is any further obliging to them, than they are convinced by their Light Within of their Duty of Obedience; and thereupon throw off Baptism, the Lord's Supper; affirming (in *Penn's Reason against Railing*, &c. p. 108, 109) that Circumcision is as much in force as Water Baptism, and the Paschal Lamb as Bread and Wine:—I do Renounce (says he, and in him all the *Quakers*) and can testify from the same Spirit, by which *Paul* renounced Circumcision, that they are rejected, as not now required, &c. and accordingly they have rejected universally these two Ordinances, Instituted by Christ himself this 49 Years. They teach by their Practice and Example, that it is not necessary to make Confession of Sins to God, nor to ask Pardon for Christ's sake; nor can they produce one Proof out of their Books that so teach: They teach, that their Light within is the Magistrate, the Husband, &c. and that no Obedience is due to either, when the Commands of either Magistrate or Husband contradict their Light Within. To which they add, that all Power in Heaven and Earth is committed to their Light, and that every Soul ought to be subject to it, as to the higher Power; quoting *John* 5. 22. See *Coale's Works*, p. 93. and *Smith's Primer*, p. 13. And upon this Supposition they leave out of their Marriage Certificates the Wives Promise of Obedience to her Husband; insomuch, that I have heard some of the Women

Quakers say, that they saw no Reason, either to Submit to, or Reverence their Husbands.

I might proceed to a Thousand Things more of this Nature, to shew the Disparity of the Doctrine of the Christians, and the Doctrine of the *Quakers*; but this may shew which are Christ's Ministers, and which are Antichristian Seducers: And they are not changed; they tell you so, only see Cause to word the Matter otherwise, whilst they intend the same thing: As *Whitehead*, that Forger, says in Print, and by the honestest of the *Quakers* have been thought to be a Jesuit; only his Writings are not solid enough.

Now if this obscure Author thinks I misrepresent the Doctrine of the *Quakers*, let him pull off his Mask, and come forth, and meet me, and I will prove what I say, from the *Quakers* Books, upon timely notice: For tho' Dr. *Al-dredge*, Dean of *Christ's-Church-Colledge* in *Oxford*, has bought my *Quaker-Books*, and given them to the Colledge-Library, to remain as Monuments of the *Quakers* Errors, and Blasphemous Principles, yet I can have them at a Months Notice: For there they are set in order; first, *Fox's Journal*, next *Muggleton* and *Reeve's* Works, which contain more than a Thousand Pages in Quarto; next *Fox's Great Mystery*; then *Burrough's*, *Fisher's*, *Smith's*, *Hubberthorn's*, *Bayly's*, *Coale's*, and other Folio's, besides many of the Books of *Penn's*, *Whitehead's*, and others of the *Quakers* most eminent Writers, about 300 in number: As *Nayler's*, *Lawson's*, *Atkinson's*, *Hoxgill's*, *Pennington's*, and others; and I am still getting more to add to them: And let this serve for an Advertisement, where a Stock of their Books may be seen, together with all I have wrote, bound up together, as a Testimony against their gross Errors, and pernicious Principles.

Again, Whereas this Night-Bird pretends, that Mr. *Archer* accounts the *Quakers* Orthodox, in that he did acknowledge the present *Quakers* then there at *West-Dereham*, upon their Acknowledgment of their Belief of certain sound Articles of the Christian Faith, on Condition they would condemn their Blasphemous Books. This is no more than I and every charitable Man ought to do: But when he see they refused to perform the Condition of his Acknowledgement, the very next Sunday in his

his Pulpit, he did declare, in my Hearing, to all his Congregation, that the *Quakers* Books contained the ancient Heresies of the *Sabellians*, *Arians*, &c. and the late Heresies of the *Sacramentarians*, *Papists*, &c. And this shews his Sense of Quakerism, and that is far enough from approving Quakerism to be Consistent with Christianity: No; he is an Ancient, Sober and Sound Orthodox Christian, and an Able Minister of the Gospel, and a witness against Hereticks and Deceivers, and have often warned his People against adhering to their cunning Sights, whereby they lye in wait to deceive.

But says this Corner Scribe, p. 6. *The High-Priest had a Judas at work for Money, to betray Christ into their Hands; have not you a Judas? &c.* Indeed, if the Name Christ belongs to every Believer, as well as to the Head Christ, as the *Quakers* teach, then to Fox, Whitehead, Penn, as well as to him that suffered at Jerusalem: And upon that foot this Insinuation might have some Colour, and but some Colour. For first, I did not go to the Priests for Money to discover them, as *Judas* did, to betray Christ, it is well known, that for them, whilst with them, I spent my Money freely: And when I came to withstand some of their Pernicious Ways, I did not print and expose them presently, but went to them, and in a friendly manner, let them see wherein they did not walk uprightly, according to their Pretensions. First, In exacting Hat-Honour of their Apprentices, Servants, and Inferiors, whilst they daily refused it to their Superiors. Secondly, In advising their Hearers to be bold, to give up all; and made an Edict, That they should constantly meet (whilst the Law prohibited their Meetings under great Penalties) and neither Forsake, Decline, nor Remove their Meetings, like Worldly, Fearful, and Politick Professors, meaning the Presbyterians, Independants and Baptists, whilst they themselves would give up nothing, but to keep themselves from suffering with their Brethren, refused to declare their Names and Habitations, whereby they might stand in a like suffering Capacity with their People, whom they thus exhorted to Boldness and Courage, and to give up all; telling them the Fleece would grow again; inasmuch, as that in the Loss of 13550 l . and odd Pounds, the Teachers never lost so $\frac{1}{2}$, as at large shewed in my Book, *The*

Painted

Painted Harlot Stript and Whipt, &c. p. 3, to 40. Thirdly, I shewed them also their Hypocrisie, in pleading to the Magistrates for Liberty of Conscience, when they themselves imposed on the Consciences of their Disciples, the Observation of Women's Meetings, and other Innovations, which Fox set up, under pretence of a Motion from the Spirit of God, when he took the Headship upon him, as at large in my Book, *De Christ. Lib. &c.* But did I print and expose them, before I privately dealt with them? I tell you nay, those Books will shew what Pains I took, by Personal Conferences, by Letters and Propositions for an Accommodation and Reformation amongst our selves, Two Years together, and more, before I printed; but when all my Endeavours could not prevail, the last Means, to shew and discover their Hypocrisie, was printing, which is and has been the Method of all Reformed Protestants, upon their Separation from Rome's Superstition and Idolatry; and all this many Years, even until 1697. at my own Cost, until by the Quakers prosecuting me, by their Books, by their Indictments in the *Old-Baily, London*; by their Clamorous Tongues, and Defaming Libels; together with divers of them, and others breaking in my Debt, I was reduced, and made uncapable of maintaining my Post, and their common Bank was too Powerful for me: But I have Two or Three Questions to ask this obscure Author (and if a Member of the Church of *England*, which yet I question) a *Judas*. First, Are all that separate from the Church of *England*, and write against her, *Judas*? If so, how many Thousand *Judas*es are there among the Quakers? Secondly, Are all that receive Money to support them in their Livelihoods, *Judas*es? Then *G. Whitehead, Fox, Cater*, and all or most of the Quaker-Teachers are such. If not, why may not, the Church of *England* be charitable, in their supporting their Members, without being compared to the *Jews*, who Crucified the Lord of Life and Glory, as well as the Quakers.

And Thirdly, If this obscure Author be a Member of the Church of *England*, which I do not grant, but believe him to be a Quaker in Disguise, or at least one nearly related to them, peradventure a *Muggletonian*, a *Deist*, a *Socinian*, a *Ranter*, or a *Jesuit*. But still, suppose he be a Member of the Church of *England*, has he gone to the Clergy? Has he spoke privately to them, and endeavour

a Reformation? And when that would not do, has he gone to their Governors in a Regular way, and that for Two or Three Years together, as I did, before he exposes them in Print, saying, p. 5. *Let me go where I will, you are all charged with one thing or other amiss: Some with Covetousness, some with Pride, some with Drunkenness, indeed what not? For most Folks will have one Story or other to tell of a Parson. Perhaps you'd say, that's no new thing; the great Lord Jesus was call'd a Wine-Bibber, a friend to Publicans and Sinners; and Paul was called a Sinner, and a Babbler.* But, Sirs, remember this, those that accused Christ and his Apostles were not of the same Society or Communion with them; they were Unbelievers: But those that accuse you are Men of our own Church, &c.

I say, did this Judas ever go to any of these Ministers, whom he thus secretly smites at? If not, he can be no true Son of the Church, but some base-born Bastard Brat, of Ham's Family; and this may be the Reason, why he is ashamed of his Name: But may not I say the like of the Quakers? (for I am as much a Quaker as he is a true Son of the Church) Do not I here, where ever I come, (or may I not, if I were industriously concerned to find out their Immoralities) find something or other amiss, even amongst their Teachers and Writers, and Defenders of their Faith? Yea, that I do, or may, if I will. How that some are Covetous, some are Drunkards (*alias wet Quakers,*) some are Proud, some have been Traytors to their Country, some have been hang'd for Felony. See my *Pilgrim's Progress*, &c. But says this base-born obscure Scribler, Sirs, remember, those that called Christ and his Apostles Wine-bibbers, Publicans and Sinners, were not of Christ's and the Apostles Communion, but those that accuse the Clergy are of the same Communion; and therefore, what Fran. Bugg and other Apostates say, let it be ever so true, let them have Witnesses to prove what they say; let them name the Persons; let them particularize their Enormities; tell them when and where; Day, Month, and Year, with all other demonstrable Arguments; all this is nothing, the Quakers are still innocent, still blameless, and true Ministers of Christ. A special Son of the Church of England indeed, as Men sometimes

times speaks by the Rule of Contraries: No, nothing avails, unless I can produce as good a Member of the Schism of Quakerism, to testify against the Quaker-Teachers, as he is of the Church of England, who thus exposes the Clergy, all will not do: But then, to suit him, and to bring an equal Parallel, and of which too I can bring many Witnesses, to strengthen and corroborate her Evidence, it shall be *Anne Docwra*, of Cambridge, eldest Daughter of *William Waldgrave* of Buers, Son of Sir *William Waldgrave* the younger. I know she loves to have it known that she came of a Family above the common Size, as well as this obscure Author loves to have the Testimony of them of the same Communion, and I am willing herein to gratify them both: And now let us hear what she says of the Quaker-Teachers; namely, *That they are the most confident Liars that ever she met with; that they are abusive Forgers, and suspected to be Jesuits; as like Knights of the Post, as one Pea is like another: That 'tis common with them to set the Names of their tame Vassals to Books and Certificates; and that such as refuse Submission, to ruin them, both in their Trades and Reputations: That their separate Men's Meetings are Nurseries of Contention, and dangerous to the Peace of the Nation, and serve to little Purpose, but to shelter great Bellies, and to ingross the Properties of their honest Friends, whilst the Vicious, the Proud, the Covetous, and lying Hypocrites, are covered and protected: It is very sad (says she) that Men should be so confident in their Wickedness.*

And now I will appeal to all good Christians, who have read the Histories of the Popish Councils, and Club of Cardinals, whether ever there were a more deceitful Tribe of Men. All this I believe is true, and know the greatest part of it to be so; and I know also much more of the same Nature, and of as deep a Dye, which I have set forth in my *Pilgrim's Progress*. But to humor this pretended Member of the Church of England, (whilst yet I have Grounds to believe him to be a real Quaker) I have produced the Testimony of a real Quaker, and one that has been a Quaker nigh 30 Years, and now in the Unity, that so it may have the more weight with him, and be a Means to bring

bring him out; to pull off his Mask, and to appear in his own Sanguine Complexion.

But that we may not want Evidence of what the Quaker-Teachers are, not to mention the many Quotations, which I could bring out of the Books, wrote against the Quakers Errors by the Presbyterians, Independants and Baptists, (who, agreeable to the Church of England hold the Fundamentals of Christianity; however, differing in some Ceremonies relating to Discipline, Order and Government) which would be too voluminous here to recite; yet having their Judgment of the Fruits and Doctrines of Quakerism, well attested, I shall here insert it, that so the Professors of Christianity, whether the Church of England, or the Protestant Dissenters, who agree in the main, may stand by themselves on the one Hand, studying the things that make for Peace, and the Increase of Love and mutual Forbearance one with another; all striving together for the Maintenance of the common Cause of Christianity; and the Quakers, Ranters, Muggletonians, and their Brethren, the Deists, Socinians, and Mahometans, whose Principles and Doctrine tend to subvert the Christian Faith, and to overturn both Church and State, may stand in their proper place; I say, for this end shall I subjoin their Testimony against Quakerism, and with which I find the Church of England have great Unity, and with it I shall conclude this short Tract, viz.

That the Quakers render the Holy Scriptures to be of no more Authority than Esop's Fables: That the Blood of Christ is no better than the Blood of another Saint; that the Quakers are the Spawn of the Ranters; that the Quakers owning of Christ is no more than a Mystical Romance; that the Tendency of all the Quakers reasoning about Insituted Religion is to debauch Mankind; that their Principles improved are destructive to all Humane Society; that their Teachers are Cheats and Impostors, and Implacable Enemies to the Christian Religion.

And as I believe their Testimony herein to be Truth, so I do also hereby testify and declare, that what I have wrote in my former Books, and what I have herein wrote, respecting their Errors, I do profess before God,
Angels

Angels and Men, that I believe what I have wrote, nor am I conscious to my self, that I have wronged them, but am still ready to meet *George Whitehead* upon the Terms proposed in my *Pilgrim's Progress from Quakerism to Christianity*, &c. p. 172. and to prove my Charge therein exhibited, as well from Matter of Fact, as Argument; the former being already done at *Well-Dereham Church in Norfolk*, Dec. the 9th 1698. in the Presence of several Gentlemen, Justices of the Peace; many of the Clergy of the Church of *England*, and many Hundreds more of Persons of Note. A Certificate thereof is inserted in my Book, *Quakerism Exposed to Publick Censure*, &c. in the Preface.

May 25. 1699.

Francis Bugg.

Postscript to the READER.

Reader,

AS it was the Manner and Way of the *Quakers* in the beginning, to carry out their Books to great Towns and Cities, to spread *Quakerism*, so have I taken some Pains to disperse my Books, as an Antidote against the Growth of *Quakerism*, upon which I find their Rage increase against me, and the Proverb is, *Words go before Blows*: And remembering what *Mr. Young*, an Independant Minister, told me and *George Keith*, in the Presence of divers others, that he having some Dispute with *Jacob Francklyn* about *Will. Penn's Doctrine*, *Jacob Francklyn* grew high and hot, and told him he deserv'd

to

to be bang'd; and soon after, in *Moorfields*, the said Mr. *Young* was knockt down, was carried into a House, all bruised and bloody, but not robb'd, tho' both a Watch and Money in his Pocket: And *George Whitehead*, the last time I saw him in *Jewen-street*, threatned me, that God's Judgments would pursue me; and that now I write against I know not certainly who. And knowing his dangerous fighting in the Dark, and they that can thus colour over a Quaker with the Name of a Member of the Church of *England*, I have great Reason to fear they can procure one to murder my Body, as well as my Name, and then say he is none of them, 'twas some Member of the Church of *England*. I do therefore most solemnly declare, that if I come to an untimely Death, that I lay it to the Charge of the *Quakers*.

May the 5th. 1699.

Francis Bugg.

F I N I S.